

History
of the
Sabbath School
of the
First Presbyterian Church

Summit Hill, Pa.

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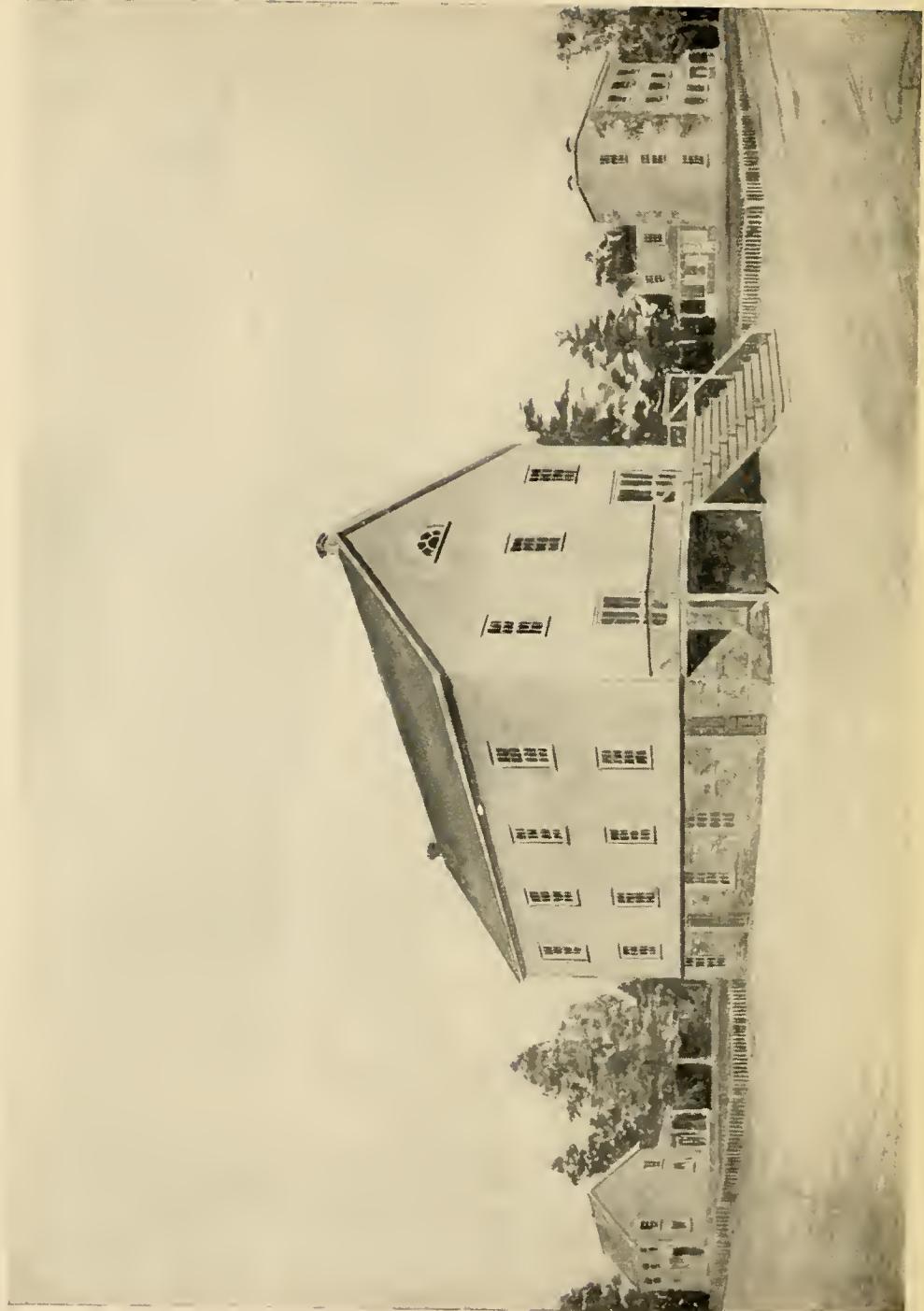


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Memory Sketch of the First Church (1846) Made by Mr. Charles Storch.

1835

1910

A HISTORY
OF THE
SABBATH SCHOOL



THE FIRST PRESBYTERIAN
CHURCH

SUMMIT HILL, CARBON COUNTY
PENNSYLVANIA

AND

A NARRATIVE OF THE DIAMOND JUBILEE

SEVENTY-FIFTH ANNIVERSARY

OF THE

SABBATH SCHOOL

H. I. *✓*
Nicholas.

Sabbath
October 9

Monday
October 10

Tuesday
October 11

1910

PRESS OF
ALLEN, LANE & SCOTT,
PHILADELPHIA.

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FORE-WORD.

The glory of the great Presbyterian Church as a body is three-fold, and consists of its stability, its doctrine and its membership. As to its stability its glorious history is a sufficient attestation to it; its virility has permeated empires and statesmen, philosophers and poets, princes and peasants. A Cromwell, a Milton, a Knox and a Witherspoon are only the types of the great and enduring strength of the Church.

As to its doctrine, it is simply Scriptural, and Scripturally simple. Its doctrine stands for the five points of Calvinism, because they are the five points of Scriptural doctrine and likewise the five points of Christian optimism. The doctrine of Predestination must be optimistic, because it refers your destiny to God, and while God is a consuming fire to the wilfully wicked, God is love to His obedient children.

Original Sin surely is not optimistic, you will say, but the antecedent doctrine of Original Righteousness precludes despair as to this doctrine.

Particular Redemption, Irresistible Grace and the Perseverance of the Saints being the very terminology of Christian optimism and the Atonement as taught in the Bible and in our Westminster Standards, needs no apologetics in defining it.

The people, the tried veterans as teachers and its splendid young womanhood and manhood as learners and inspirers to

enthusiasm, are the crowning splendor of the glory of the great Presbyterian body.

This volume goes forth with the assurance that its defects will be charitably dealt with, and its humble merits appreciated, because it goes into the hands, the minds and the hearts of the worthy representatives of our great and beloved Presbyterian Church and their friends, all members of the one Church Militant, Triumphant and Eternal.

This compilation is not intended to be a complete history of the First Presbyterian Church of Summit Hill, Carbon County, Pennsylvania, but as a memento of the Seventy-fifth Anniversary, or Diamond Jubilee, of the Sabbath school connected with the Church, which is the nursery of the Church and an integral part thereof.

The compilers of this brief history are aware of all its imperfections, but also conscious of its importance as a part of the history of our beloved Church. This brochure is offered not as a model, but as a motive and incentive to continued Sabbath-school effort.

The obligations and thanks of the compilers of this book are due to the former and present members of the Sabbath school for their kindly assistance in furnishing historic data. We also acknowledge the kindly interest and fraternal spirit of the local and Presbyterial clergy, represented by the Revs. James Robinson, Irwin P. McCurdy, L.L.D., James Cattanach, T. C. Stirling, G. Archibald Humphries, Charles F. Freeman, Frank Mack and William J. Mewhinney, the Moderator of Lehigh Presbytery; also the kind services of

the Senior Elder of the Lehigh Presbytery, Mr. Charles Stewart, of the Lansford Presbyterian Church. Thanks are also due to the Rev. John Mark, of the Dunboe Presbyterian Church, Ireland, for the picture furnished of the church at Articlave, County Derry, Ireland, which was the foster mother of the present church at the time of its foundation, furnishing many members for the Sunday school and Church from the flock of the Dunboe Church, then presided over by the venerable Dr. Lyle, of blessed memory.

Thanks are also due to Architect Mr. Charles Storch, for the excellent sketch of the original church, of which an engraving is furnished with this book. No picture being extant of the original church, the sketch was very accurately made on the testimony and recollection of the older members of the Church and Sabbath school, and it was only after a careful verification of its accuracy by veterans of the community that the sketch was finally submitted to the engraver. The compilers also heartily thank the ladies of the Church and the organizations of it—the Ladies' Aid Society, the Christian Endeavor and Missionary Societies—for their valuable assistance in making the Diamond Jubilee a success. Also the members of the local and city press for kindly words and announcements are gratefully remembered.

The Historical Committee consisted of Messrs. James Smyrl, Robert Ross, Thomas Lynn and Miss Jane Kline. This book is an attestation of the merit of their services.

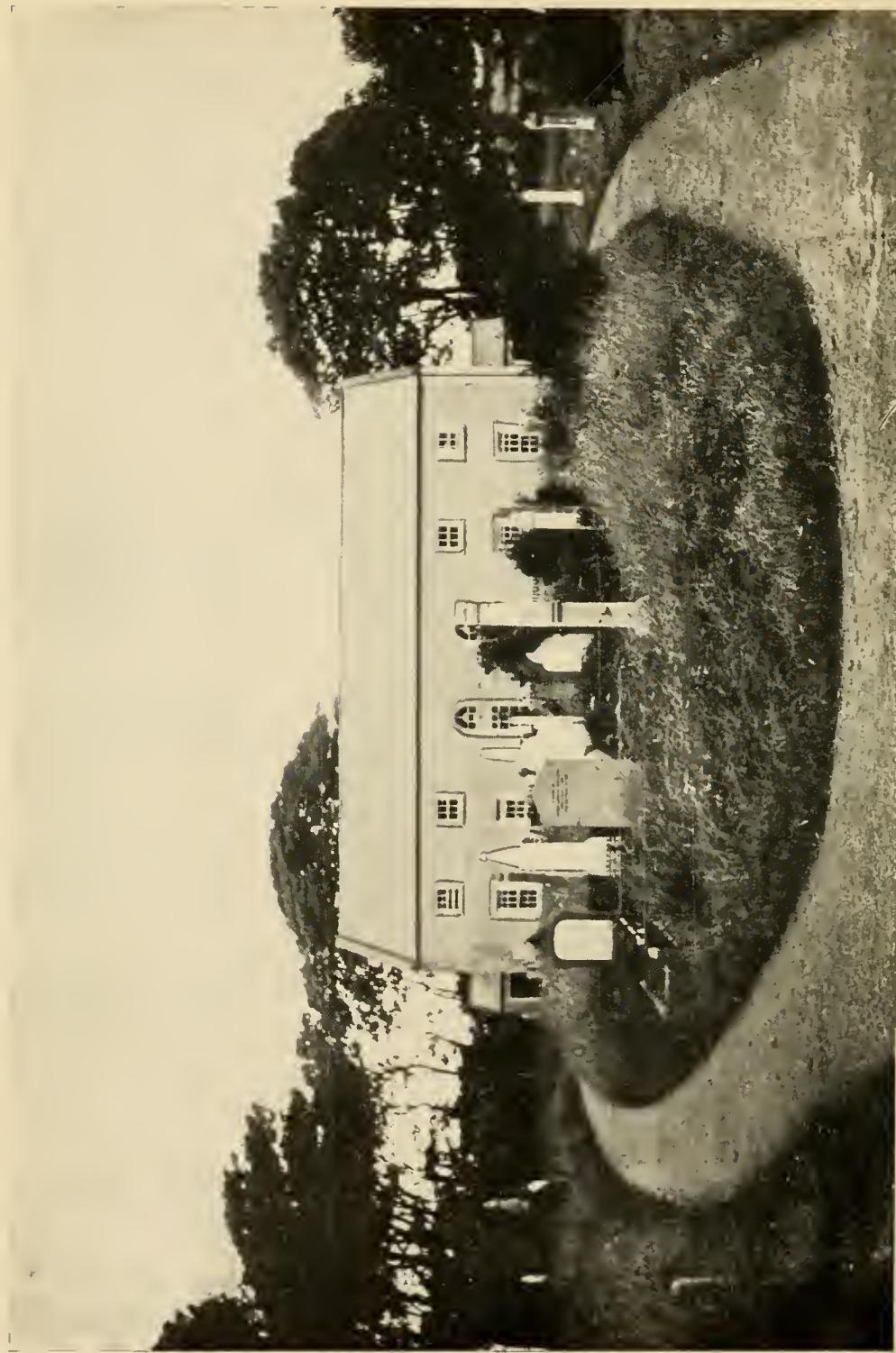
If any one has been omitted in these acknowledgments it is because every one was of service who attended the ser-

vices and because some who were of great service preferred to serve anonymously, but none the less acceptably.

And, finally, one of the clergy, who playfully asseverated he could positively not be present at the next Diamond Jubilee of the school, will agree with us all that this Jubilee has the better prepared us for participation in that Everlasting Jubilee of the General Assembly of the First Born in Heaven above, where there will be a complete reunion of all the Sabbath schools of all the churches and of all believers who have washed their robes in the blood of the Lamb and have proved faithful unto the end unto our blessed Lord and Saviour Jesus Christ.

H. I. N.

SUMMIT HILL, PA., July 12th, 1911.



Dunhoe Presbyterian Church, Articlave, Londonderry, Ireland. The Mother Church of the Summit Hill Church, Pa.

"WHERE MOTHER WENT TO CHURCH."

(Articlave, Ireland, 1610-1910.)

'Twas here that mother went to church,
'Twas here she shed for joy a tear,
That Christ her Lord had conquer'd fear,
Nor left his lov'd ones in the lurch.

'Twas here she plight'd troth to him
Who captive led her, heart and mind,
Made her to all beside quite blind,
And here she raised the tuneful hymn.

And when she came with laughing boys
And meekly placed them by her side,
And upward gazed with mingl'd pride,
Giving such thanks the saint employs.

O, then, a benediction came
From Heaven on her quiet brow
That angels knew full well, I trow,
While mortals watched the same.

'Twas here, too, father raised his voice,
And sister, sweet, sang in the choir,
While pastor preach'd with sacred fire,
All nature seeming to rejoice.

'Twas here one day a vacant pew
Seemed strangely sad, and out of place,
While all our praise gave no solace;
The boys had gone with ship and crew.

'Twas here an aged couple prayed;
'Twas here in silence oft they wept,
While months and years, apace they crept;
They wonder'd where their boys had stray'd.

'Twas here a pilgrim came one day,
Of rugged mien and look;
A trembling hand reach'd him a book—
His lips could neither sing nor pray.

The trembling hand was mother's hand,
The vacant seat was father's place;
The stranger bow'd with rev'rent grace;
This pilgrim from a foreign land.

The benediction came with joy,
On mother's heart and on her son,
Who seem'd like one from Heaven won,
While mother clasp'd her long lost son.

This is the place where she, and I,
Walk'd slowly through the graveyard there,
And mark'd the graves with flowers fair,
Humming "In the Sweet Bye and Bye."

HENRY IRVIN NICHOLAS.

1835.

DIAMOND JUBILEE.

1910.

SEVENTY-FIFTH ANNIVERSARY

OF THE

SABBATH SCHOOL

(MR. JAMES McCREADY, SUPERINTENDENT, 1878 —)

OF THE

FIRST PRESBYTERIAN CHURCH

(LEHIGH PRESBYTERY, HENRY IRVIN NICHOLAS, MINISTER)

OF SUMMIT HILL, CARBON COUNTY, PENNA.

PROGRAM.

SABBATH, OCTOBER 9TH, 7.00 P. M.

ORGAN PRELUDE.

ANNIVERSARY HYMN.

TUNE: *Bera* (598, Church Hymnal), *L. M.*

This is the day we celebrate,
This is the day we consecrate;
This is the Word we magnify,
And Christ the Lord we glorify.

We love the mem'ries of the past,
We love our school while life doth last
We love those enter'd into rest;
We love Thee, Lord, of all the best.

We breathe our prayers benison,
On Fathers White and Patterson.
May in our school Christ's grace and love
Prepare us all to meet above.

And may this day each soul inspire
Of matron, maid and youth and sire,
To love our blessed Sabbath School,
That Christ may in, and through it rule.

HENRY IRVIN NICHOLAS (1910).

SCRIPTURE LESSON.

PRAYER.

HYMN—"The Church's One Foundation."

The Church's one Foundation
 Is Jesus Christ, her Lord;
 She is His new creation
 By water and the Word;
 From heaven He came and sought her
 To be His holy bride;
 With His own blood He bought her,
 And for her life He died.

Yet she on earth hath union
 With God, the Three in One,
 And mystic sweet communion
 With those whose rest is won:
 O happy ones and holy!
 Lord, give us grace that we,
 Like them, the meek and lowly,
 On high may dwell with Thee.

OFFERTORY.

ANNIVERSARY SERMON

Pastor.

PRAYER

Superintendent.

HYMN—"How Firm a Foundation."

How firm a foundation, ye saints of the
 Lord,
 Is laid for your faith in His excellent word!
 What more can He say than to you He
 hath said,
 You who unto Jesus for refuge have fled?

Fear not, I am with thee, O be not dis-
 mayed,
 For I am thy God, and will still give thee
 aid;
 I'll strengthen thee, help thee, and cause
 thee to stand
 Upheld by My righteous, omnipotent
 hand.

The soul that on Jesus hath leaned for repose,
 I will not, I will not desert to his foes;
 That soul, though all hell should endeavor to shake,
 I'll never, no, never, no never, forsake.

MONDAY, OCTOBER 10TH, 7.30 P. M.

HISTORICAL EVENING.

ORGAN PRELUDE.

HYMN—“Nearer, My God, to Thee.”

Nearer, my God, to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!

Though like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee!

Or, if on joyful wing
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly,
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!

SCRIPTURE LESSON.

Superintendent.

PRAYER.

Pastor.

HYMN—“I am Safe in the Rock that is Higher Than I.”

I am safe in the Rock that is higher than I;
This my refuge through storms e'er shall
be;
Though my frail bark is tossed on the
billows' mad foam,
Yet I'm sheltered forever in thee.

I am safe in the Cleft that was riven for
me;
From the power of the tempter I'm free;
Though my pathway be dark and the
storms sweep the sky,
Yet securely I'm sheltered in thee.

CHORUS.
Sheltered in thee.
Sheltered in thee,
O thou blest Rock of Ages,
I am sheltered in thee.

I am safe in the Rock let whatever betide,
Death and hell have no terror to me;
I can walk without fear through the
shadowy vale,
For securely I'm sheltered in thee.

READING OF HISTORICAL SKETCH BY THE PASTOR.

(WRITTEN BY MISS JANE KLINE.)

HYMN—"As a Christian Band, Forward Hand in Hand."

As a Christian band,
Forward hand in hand,
To the Master's work we go;
To a ruined race
We declare His grace,
And endeavor His love to show.

CHORUS.
To the work, hand in hand,
To the Master's work we go;
To a ruined race
We declare His grace,
And endeavor His love to show.

In our task agreed,
Taking for our creed,
All the blessed word of God,
We together meet,
And in union sweet,
Seek to walk where the Master trod.

Bless the work begun,
And until 'tis done,
May we faithful, Lord, be found;
May our ranks increase,
And in grace and peace
More and more make us to abound.

HISTORICAL ADDRESS.

James McCready, Superintendent.

HYMN—"One Sweet Hour Alone With Jesus."

One sweet hour alone with Jesus,
Where no eye but His can see,
When my soul to Him is lifted,
What a calm it brings to me!

CHORUS.
Then on wings of joy ascending,
Holding fast His hand divine;
Oh, the joy, the bliss of knowing
I am His and He is mine!

One sweet hour alone with Jesus,
When He bids my weary heart
Come awhile and rest beside Him,
From the cares of earth apart.

One sweet hour alone with Jesus,
When I climb the mountain's height,
And behold as in a vision,
Yonder world of pure delight.

PRAYER AND BENEDICTION.

The Moderator.

TUESDAY, OCTOBER 11TH, 7.30 P. M.

SOCIAL EVENING.

ORGAN PRELUDE.

HYMN—"Jesus, Lover of My Soul."

Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last.

Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound;
Make and keep me pure within.
Thou of life the Fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.

SCRIPTURES.

PRAYER.

GREETINGS BY PRESBYTERIAL COMMITTEE.

REV. WILLIAM J. MEWHINNEY,
Moderator of Lehigh Presbytery.

REV. JAMES ROBINSON, REV. IRWIN P. McCURDY, LL.D.,
REV. JAMES CATTANACH, REV. G. ARCHIBALD HUMPHRIES,
REV. T. C. STIRLING, REV. J. F. NICHOLAS.

GREETINGS BY LOCAL CLERGY AND OTHERS.

REV. CHAS. F. FREEMAN, REV. PAUL NEFF,
REV. J. W. WATTS, REV. FRANK MACK,
 REV. SAMUEL SMITH.

ANNIVERSARY HYMN—"This is the Day We Celebrate."
(See Program, page 2.)

DOXOLOGY.

PRAYER AND BENEDICTION.

The Moderator.

SOCIAL HOUR AND ANNIVERSARY BANQUET.
REV. JAMES ROBINSON, Toastmaster.



Harry Ervin Nicholas

Pastor, 1903 —

ANNIVERSARY SERMON.

By Rev. Henry Irvin Nicholas.

The pastor took as his text the following:—

And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?—Matthew 21:16.

The following is an abstract of the Sermon:—

The Great Lover of Children quoted these words from the Psalms in order to silence and reprove the Pharisees who were annoyed at the enthusiasm of the children.

There is something touching about the observance of an anniversary. It quickens the memory, it fosters reverence and cultivates gratitude. Christ Himself observed the anniversaries of the Jewish dispensation. Every Sabbath day is an anniversary day to Him, the hallowed day with good deeds and tender messages of love. Above all persons Christ loved children; His great lessons on conversion, on faith and on humility are based on the teachings of childlikeness.

Wordsworth has beautifully said:—

“Heaven lies about us in our infancy.”

The Church has not been slow to catch at the meaning of Christ's attitude toward childhood, and the hope of the Church

has been found and fostered in the children of the Church. Dr. Lyman Abbott has recently spoken about the methods of teaching the Bible to our children. He calls attention to the fact that teaching *about* the Bible will impart *facts*, teaching *from* the Bible will give us the *thoughts* of the teacher, but teaching *in* the Bible will make us mighty *in* the Scriptures, both as to knowledge of God and living the life of godliness. If the Scriptures principally teach what man is to believe concerning God, and what duty God requires of man, then do we stand face to face with the facts of God, Man, Sin, Salvation, and Eternal Life; now let a teacher for one moment contemplate the task of so teaching these facts to children, that the fact of God inspires reverence, the fact of Sin repentance, the fact of Salvation peace, and the fact of Eternal Life joy unspeakable, and you contemplate a task, at the thought of which Angels might tremble, while at the same time they might desire the exalted privilege of the task. Now, if faith be "the assent of the head and the consent of the heart," then the teacher of children begins with one of the basic principles of Christianity, the gift of God Himself. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."

We are to speak of this as a great anniversary occasion, too. In the historical exercises of this week you will have cause to revere the names of the founders of this Church and her Sabbath schools, by the recital of the roster of hallowed names from the rolls of the Sabbath school, which

has furnished preachers and missionaries, teachers and tutors, but above all men and women of hallowing Christian influences. We are proud to remember this day those who have gone to the uttermost parts of the earth as heralds of the Cross: a Dr. Margaret Hughes Bynon to China, and a Rev. John Kolb to South America; we revere those who have gone forth into the Ministry of the Gospel at home, like Rev. George Mott Doremus and Rev. John Fleming; we revere the memory of the list of the departed teachers who have gone to sit at the feet forevermore of the Great Teacher of teachers, our Saviour, the blessed Lord Jesus Christ.

We have Scriptural warrant for the keeping of sacred anniversaries. There is not, perhaps, in all the range of Sacred Writ a more profoundly wise warrant for the keeping of a safe social level and equality than the chapter on Jubilees in the 25th of Leviticus. Its key-note is Gospel Equity. The principles of all Gospel truth are involved in this great chapter, which I earnestly commend to your study and understanding.

It is remarkable that the text for our greatest Civic Anniversary is found in the tenth verse of this chapter, which exalts also the greatest of religious anniversaries. If students of Social and Spiritual Economics would study this chapter instead of the deliverances of a Nietzsche and a Marx only, they would be surprised to learn that the most modern principles of Christian Sociology, as accepted to-day, are found already in the most ancient and most sacred of books, the Word of God, which can not be broken. I

quote: "Most significant and full of instruction, no less to us, than to Israel, was the ordinance that both the Sabbath and the Jubilee years should date from the day of Atonement. It was when, having completed the solemn ritual of that day, the high priest put on again his beautiful garments and came forth, having made atonement for all the transgressions of Israel, that the trumpet of Jubilee was to be sounded. Thus was Israel reminded, in the most impressive manner possible, that all these social, civil and communal blessings were possible only on condition of reconciliation with God through atoning blood; atonement in the highest and fullest sense, which would reach even to the Holy of Holies, and place the blood on the very mercy-seat of Jehovah. This is true still, though the nations have yet to learn it. The salvation of nations, no less than that of individuals, is conditioned by national fellowship with God, secured through the great Atonement of the Lord. Not until the nations learn this lesson may we expect to see the crying evils of the earth removed, and all the economic, social and religious questions justly and happily solved on the basis of the Fatherhood of God, the Brotherhood of Man, and the Saviourhood of our Lord and our Redeemer, Jesus Christ."



Church Building, Remodeled 1872.

A HISTORY OF THE SABBATH SCHOOL.

By Miss Jane Allen Kline.

Oh! a wonderful stream is the River of Time
As it runs through the realm of tears,
With a faultless rhythm and a musical rhyme,
And a broader sweep and a surge sublime,
As it blends in the ocean of years!

How the winters are drifting like flakes of snow,
And the summers like birds between;
And the years in the sheaf, how they come and go
On the river's breast, with its ebb and flow,
As it glides in the shadow and sheen!

There are hands that are waved when the fairy shore
By the fitful mirage is lifted in air,
And we sometimes hear through the turbulent roar
Sweet voices we heard in the days gone before,
When the wind down the river was fair.

—BAYARD TAYLOR.

INTRODUCTION.

A good old age is a beautiful sight. When we look at a ship at anchor, we think how many a thousand miles it has come with the sun for a guide, the sea for a path, and the wind for its speed.

How much more beautiful is a life as it approaches its three score and fifteen years! It began in the century before the present; it has lasted through storm and sunshine; and it has been guarded against many a rock. Its course has been guided by Christ, that Day Star from on high, showing that it is the fulfillment of the Scriptures as found in 2 Timothy, 2:19: "Nevertheless the foundations of God standeth sure, having this seal, the Lord knoweth them that are His."

Our lives are a succession of changes: infancy, youth, manhood, maturity, decline, old age and death; and what we are and what we will be depends largely upon ourselves. "We are architects of our own fate." Our to-days and yesterdays are the blocks with which we build, and, like the ancient builders, we must remember that The God sees everywhere, and do our work thoroughly and well.

This must, assuredly, have been the motto of our ancestors, when, three-quarters of a century ago, they braved hardships, suffered defeats, and enjoyed successes.

As time goes by, it brings changes; new friends, new scenes, new duties. When it shall have bleached the hair, dimmed the eyes' lustre, and made the face look aged, one supreme source of enjoyment will be the pleasure of memory.

And when those who scan these pages wander back through the maze of memory and see the forms and faces of those "Whom they have loved long since and lost awhile," may it be with the consciousness that they will live lives of uprightness so that generations to follow may refer to their memory, even as they do to these pages.

HISTORY.

We have in our town, on the summit of this hill, a church, which is a spot of beauty to all of its members. The cycle of years has rolled around until seventy-five have been counted, and since God, in His all-wise providence, has been so gracious to us, is it not fitting that we should recount the mercies and blessings which He has bestowed upon those who obeyed His commands and labored in His vineyard?

But little is known of the earliest worship in our town, yet, in "Book One, Session Reports," dated Port Clinton (then a part of this congregation), September 8th, 1842, we read: "The Session of the Presbyterian Church of Summit Hill and Tamaqua respectfully invite the attention of the Presbytery of Newton to the following memorial:—

"This church was organized by a Committee of Presbytery in April, 1839, and then consisted of twenty-four members residing in Summit Hill, then in Northampton County, and four members in Tamaqua, Schuylkill County. It now consists of thirty-four members at Summit Hill, eight at Tamaqua, and three at Port Clinton. At Summit Hill there is, and has been, for the last twelve years and more, a congregation consisting of from fifty to seventy men over the age of twenty-one, natives of Ireland, and brought up, nearly all of them, under the ministry of Rev. William Lyle, of Dunboe."

On April 19th, 1897, Rev. James Robinson preached a memorial sermon, in which he said: "Can we think of Presbyterians brought up so strictly in the faith of their fathers in those days, drifting so far from their moorings as that

for nine years or more they did not unite in reading the Bible, or in the capacity of a Prayer Meeting?"

Rev. J. H. Doremus, who preached a fifty-year memorial sermon in 1884, says: "God had wrought wonders in the earliest history of Presbyterianism in Summit Hill by the faithful labors of a private citizen who had only a Bible and a book of Psalms." This was the equipment of one Robert Henry, when he called his fellow workmen in the coal mines on these hill-tops to meet him in the sitting-room of his boarding house, one Alexander McLean, of Pump Street, directly southwest of where the Catholic church now stands, for the study of God's word.

His Christian influence and godly walk among the workmen, soon brought others to join the company. This was in the summer of 1835, and as the number increased he obtained the assistance of Mrs. Alexander McLean. This was what is called a Bible class, and formed the foundations for the First Presbyterian Church of Summit Hill.

While this was not a regularly organized Sabbath school conducted by these men and women, yet it was a coming together to study God's word, and we must not suppose it was all smooth work. They had a great many discouragements in their endeavors until, in the spring of 1836, the Rev. Andrew Tully, then a theological student at Princeton, N. J., came to Summit Hill, taught the day school, and took charge of the Sabbath school, and other religious services.

For several years the Sabbath school was opened in spring and continued until fall. During these months Rev. Tully

was assisted by Mr. G. W. Smith, an Elder from the Mauch Chunk church. (*) Who took the lead it is impossible to say as tradition varies. Some say Mr. Smith, others say he came from Mauch Chunk only once or twice a month and that Andrew Harkin was the leader.

During the summer James Edgar came into the community and when the school was opened in 1838, he was chosen its leader. (†) On February 12th, 1839, Rev. Richard Webster, Pastor of the Mauch Chunk Presbyterian Church, presented a report to Presbytery held at Beaver Meadow, stating that there were twenty-three members at Summit Hill, and a committee was appointed to investigate the field, and if the way be clear, to organize a church. Accordingly, on April 19th, 1839, the First Presbyterian Church of Summit Hill was organized, consisting of twenty-six members, four of whom resided at Tamaqua.

The following were the charter members of the church:—

ALEXANDER McLEAN AND WIFE.	WILLIAM KNOX.
JOHN NICHOL AND WIFE.	JOHN BILLINGHAM.
ANDREW HARKEN AND WIFE.	JAMES EDGAR.
JOHN TAIT AND WIFE.	MATTHEW HENRY.
MRS. SARAH J. SAMPSON.	JOSEPH BROWN.
MRS. MARGARET CRAIG.	ALEXANDER BREWSTER.
MRS. MARY WINTERSTEEN.	WILLIAM HENRY.
JAMES McLEAN.	MRS. SARAH HEATON.
MATTHEW MORRISON.	MRS. MARIA HUNTER.
JONATHAN JOHNSON.	MRS. ELIZABETH McNEAL.
JAMES KNOX.	GEORGE WASHINGTON BROWN.

* Rev. Doremus' sermon.

† Rev. Robinson's sermon.

Andrew Harkin and James Edgar were appointed Ruling Elders, and they had full charge of the Sabbath school. We can find no records up to this time regarding the membership or the library, (*) but at the close of the year 1839 the membership of the school averaged over fifty and had a library of one hundred and twenty volumes.

(†) "The school was not opened in the spring of 1840 until July, when Mr. John Ruddle came from Mauch Chunk and assisted in its reorganization." After this the school became more flourishing, probably on account of the new library, yet we read of (‡) "a large and flourishing Sabbath School throughout the year, sustained chiefly by a few individuals and is now small from the want of teachers" as was the case in 1841 and 1842.

How that phrase "for want of teachers" is ringing down the corridor of time! Why, when we recall God's goodness to us, can we, professing Christians, disobey His divine command "to work in His vineyard"?

(§) On April 2nd, 1843, James Edgar was appointed Superintendent of the Sabbath school, which was kept open all year, the number in attendance being sixty. Rev. A. G. Harned reported it to the Session in 1844, as being in a flourishing condition.

On August 25th, 1844, James Edgar resigned from the superintendency and the Session appointed Elder Joshua Barnes to the office.

* Session Book; volume 1, page 5.

† Session Book; volume 1, page 7.

‡ Rev. Doremus' sermon.

§ Session Book; volume 1, page 14.

In 1842 Mr. Nathan Patterson, of Mauch Chunk, became superintendent of the mines here, and in his journeyings in and out among the people, he knew them very well, and in 1844, he removed from Mauch Chunk to Summit Hill. (*) "Having been superintendent of the Mauch Chunk Sabbath school from 1840 and accustomed to the work," Mr. Patterson was appointed to the office on February 1st, 1846. (†)

Of Mr. Patterson Rev. Robinson says: "He filled his position with efficiency and punctuality until September, 1876, a period of over thirty years. He was a man of sterling integrity, impelled by conscientious motives in the discharge of his duties, religious and temporal. He left his mark upon the Sabbath school and his memory is cherished dearly by all who had the pleasure of knowing him. He is affectionately known as 'Uncle Nathan' by almost all who came in contact with him in his work. He was liberal and undaunted by difficulties. 'Though dead, he speaketh.' "

During this time services had been conducted in the old school house, now occupied by John Pollock and Mrs. William Kane, on Holland Street, but at a meeting of Presbytery in 1846, the most important topic under discussion was: (‡) "The location of a site and the issuing of proposals for the erection of a plain but commodious house of worship to be erected during the summer."

* Miss Webster's History of Mauch Chunk church.

† Session Book; volume 1, page 47.

‡ Session Book; volume 1, page 28.

In 1846 and 1847 the congregation began the erection of a church on the site of the present edifice, and on July 4th, 1847 (*) "while the building is yet unfinished, the walls unplastered, and the benches taken from all the school houses, a young licentiate, Mr. Heckman, who happened in the town, preached the dedicatory sermons."

The new meeting house was a very plain building, resembling "a factory of some kind," and cost \$1415, and two years later the basement was fitted up for a Sabbath school at an additional cost of \$260.

At this time there were sixty scholars enrolled in the school in fourteen classes, with the twelve regular teachers, as follows:—

MARY T. McCONNELL.	A. J. WINTERSTEEN.
ADELIZA DOUGHERTY.	JUSTUS P. WALTON.
CAROLINE DOUGHERTY.	T. P. SIMPSON.
ELIZABETH WALTON.	JOHN McLAUGHLIN.
NANCY WINTERSTEEN.	T. N. PATTERSON.
ELIZABETH FORSMAN.	J. E. BARNES.

In 1849 the number of scholars had reached one hundred, and on April 28th the hour of service was changed from 1.30 P. M. to 9 A. M., at which hour it has remained ever since.

At this time in the history of the school Mrs. J. E. Barnes offered to take charge of the "little people" of the school, and on July 21st, 1850, she gathered the little ones around her in the upper room of the church.

Her stay among them was short, for on September 29th, 1850, we read in Mr. Patterson's records that "Mrs. J. E.

* Mr. Patterson's Records.

Barnes left the past week for Rondout, N. Y., leaving the class of small children without a teacher," and during the next month Mrs. Peckens took charge of the infant class.

During the year 1850 a library was again purchased and A. J. Wintersteen was appointed Librarian, who served one year. Then H. H. McConnell was appointed Librarian, with A. J. Wintersteen assistant.

In 1852 we read in the school report of the membership of 257 scholars, twenty teachers, one Superintendent, and two Librarians, or a total of 280. Our number now has fallen to 235, notwithstanding the fact that we are surrounded by five other evangelical churches, namely: Episcopal, Baptist, Lutheran, Methodist and Reformed.

When we review the undeserved mercies of the Lord toward us we surely see that we have abundant reason for thanksgiving, and we feel solemnly called to labor with our might from henceforth and with hope. "To God be the praise."

The work of our school continued with great enthusiasm until December 8th, 1861, we read in Mr. Patterson's records that "H. H. McConnell, our Librarian for many years, left last week to enlist in the 11th Regt. P. V. under Col. Coulter, and William McLaughlin is appointed in his stead."

We may remark that, although Mr. Patterson kept a remarkable record of the affairs in connection with the Church and school, we think it was an oversight when he failed to enter upon his list the names of the brave boys who went to the front at the breaking out of the Civil War. Some returned, though crippled for life, while others who gave

their lives for their country lie buried under the Southern soil.

Rev. Robinson says : "Matters progressed quietly until, in 1867, the old edifice, becoming dilapidated—frequently pieces of plaster would fall during the service, and the snow blowing in would melt and drop down upon the congregation—an effort was made to raise funds to renovate the old building and make it comfortable.

Their efforts did not prove futile, for, on December 31st, 1871, we read : (*) "School suspended for renewing and repairing the meeting house, which to-day is not completed. The new seats are here, but not finished and only partly in their places ; nevertheless, we have assembled for the first time since November 5th."

Mr. Patterson resigned from the Superintendency of the Sabbath school on September 3d, 1876, after a term of thirty-one years, having done his work faithfully and well as his records show.

On July 21st, 1876, we read : (†) "Mr. Patterson has gone to Sterling, Illinois. Rev. George Benaugh present and read a letter from Mr. Patterson to the school relative to his absence; after which the Pastor announced to the school that James McCready would take charge of the school until the Session took further action upon the matter, which it did, and on January 5th, 1878, Mr. McCready was appointed to fill the office of Superintendent.

* Mr. Patterson's Records.

† Mr. Patterson's Records.

October 9th, 1876, we find recorded in the minutes of the teachers' meeting that the officers of the school were as follows:—

*Superintendent, JAMES MCCREADY.
Treasurer, JAMES BALLANTINE.
Librarian, WILSON CRAWFORD.
Secretary, JAMES SMYRL.

The officers have remained unchanged until the present time with the exception of the Treasurer, James Ballantine, who resigned, and Robert Ross assumed the charge of the office in July, 1886.

On July 14th, 1896, the Superintendent, Mr. McCready, owing to ill health and at the advice of his family physician, set sail for his native land, Scotland. During his absence William Schneider was appointed acting Superintendent, which position he filled with great credit until the Superintendent's return in September, 1896. At this time also the duties of the Secretary and the Librarian became so great that Joseph Ross was appointed Assistant, which position he held until 1903, when God called him to his reward.

Surely no officers more faithful to their duties have ever been found upon the records of any Sabbath school.

As the years roll on the hand of time brings changes, and the old church needed repairs. It was unanimously decided that we build a new church on the site of the old one. The

* This office was *pro tem.* at that date, and afterward made permanent (January, 1878).

razing of the old church commenced in April, 1895, and on the Sabbath afternoon of August 11th the corner stone was laid by the Pastor, Rev. James Robinson, who preached a very beautiful and appropriate sermon on that occasion.

During the time our church was building we worshiped in the Lutheran and Reformed churches, a kindness granted which shall never be forgotten by us. The new building was completed on Sabbath, March 22d, 1896, when Rev. Robinson delivered an able sermon on the text, "I was glad when they said unto me, let us go into the house of the Lord."—Psalm 122:1.

The financial condition of the school during the twenty-three years in which Mr. Ross has been Treasurer, plainly demonstrates the fact that our temporal as well as our spiritual welfare has been God's care, for we know "The Lord loveth a cheerful giver."

There has been deposited into our treasury during that time contributions as follows:—

Sabbath School Collections.....	\$2,675.79
Sabbath School Building Fund.....	2,552.99
Sabbath School Special Chest.....	520.41
Sabbath School Class Socials.....	1,164.83
Sabbath School Mission Collections.....	2,241.77
Sabbath School Children's Day.....	460.97
Sabbath School San Francisco Relief.....	21.20
<hr/>	
Total	\$9,637.96

At present writing the balance on hand in the treasury amounts to \$1280.

What can we say of our Superintendent? As to the efficiency, ability, generosity and acceptance with which he has filled his position for the past thirty-two years can be attested to by any and all of the scholars who have been under his jurisdiction. We have, indeed, been blessed with an earnest and faithful Superintendent, who has devoted himself to the interest and welfare of the school, and we feel it is a cause for deep gratitude that he is still with us.

During all these years our school has grown and prospered, not only in numbers, but, we hope, in grace. As we have seen and know many of our numbers have slipped away from time to time and joined the school in heaven. Some have removed and are giving their testimony in other communities and in other churches. Yet, Eternity alone can unfold the total result of their labors.

We have not by any means recorded all the events which have transpired during all these years, yet we have tried to sum up the most important of the things God has done for us, and we wonder what He has in store for the future. "His will, not ours, be done." Still we must gird up our loins, put on the whole armor of faith, and go forth to conquer, for there is much land yet to be possessed for Jesus.

"There are still some few remaining
Who remind us of the past.
But they change as all things change here;
Nothing in this life can last.
Years roll on and pass forever;
What is coming—who can say?
Ere this closes many may be
Far away."

We have given the names of our superintendents and officers, and in order to bring before the minds of our readers the forms and faces of their teachers, who have by their fidelity and devotion done so much for the spiritual and temporal interests of the school, we have endeavored to make a list of all recorded in the books of our Sabbath school. Our readers will recall them with tender love, for we know they are enshrined in their memories, and we also know that their names are written in heaven, whither so many have already gone to enter upon their reward.

They are as follows:—

TEACHERS.

1846.

1. MARY T. McCONNELL.
2. CAROLINE DOUGHERTY.
3. NANCY WINTERSTEEN.
4. A. J. WINTERSTEEN.
5. T. P. SIMPSON.
6. T. N. PATTERSON.
7. ELIZABETH EDGAR.
8. ADELIZA DOUGHERTY.
9. ELIZABETH WALTON.
10. ELIZABETH FORSMAN.
11. JUSTUS WALTON.
12. JOHN McLAUGHLIN.

1849.

13. LOUISA THOMPSON.
14. MRS. N. DRUMHELLER.
15. NATHANIEL MCINTYRE.
16. ISABELLE QUIGLEY.
17. HANNAH J. QUIGLEY.
18. R. H. BARNES.

19. CATHARINE PATTERSON.
20. THOMAS WALTON.
21. J. E. BARNES.
22. JENETTE ADAMS.
23. SAMUEL PATTERSON.
24. W. L. PATTERSON.
25. MRS. ISABELLA ABBOTT.
26. ANN SIMPSON.
27. DANIEL MCINTYRE.
28. W. H. BARNES.
29. MR. SCHISSLER.

1850.

30. MERRITT ABBOTT.
31. MRS. ESTHER PECKENS.
32. T. M. DOUGHERTY.
33. ERKSKINE ABBOTT.
34. MRS. J. E. BARNES.
35. MR. HELME.
36. JOSEPH NEVINS.
37. MR. BEGG.

1851.

38. MARGARET MCLEAN.
 39. MATILDA LETCHWORTH.
 40. MRS. J. A. LATHROP.
 41. R. WENNER.

1852.

42. NANCY MCCREADY.
 43. DIXON LEWERS.
 44. JOHN KENT.
 45. SARAH HARRISON.
 46. MARGARET ROSS.
 47. MRS. D. LEWERS.
 48. HENRY THOMAS.
 49. ANN PHILLIPS.

1853.

50. C. WENNER.
 51. MRS. C. HARNED.
 52. AMELIA LATTIMER.
 53. J. B. DOW.
 54. ELIZABETH QUIGLEY.
 55. CHARLES STEWART.
 56. A. F. GOULD.
 57. J. C. LANCE.

1854.

58. ANNIE McLAUGHLIN.
 59. ZELPAH LANCE.
 60. ALEXANDER CRAIG.
 61. JOHN D. PATTERSON.
 62. SAMUEL NEVINS.
 63. FRANCIS HUGHES.
 64. B. ROBINSON.
 65. MARY PRYOR.
 66. MR. COOK.

1855.

67. SUSAN BAYNE.
 68. ISABELLA HENRY.

69. G. W. BOBST.

70. SARAH MCINTOSH.
 71. MR. SILVERNAIL.
 72. SOLOMON RICKERT.
 73. DAVID G. PHILLIPS.
 74. MARY J. CRAIG.

75. CATHARINE LANCE.

76. WILLIAM MCKEEVER.
 77. SARAH WINTERSTEEN.
 78. JOHN MCKEEVER.
 79. JOHN WILLIAMS.
 80. JOHN C. NEVINS.
 81. JAMES EDGAR.
 82. NAOMI RUDOLPH.
 83. AUGUSTA DODSON.

1856.

84. SARAH MCKEEVER.
 85. MARY E. HAMPTON.
 86. MERRITT A. BROWN.
 87. JOHN WILLIAMSON.
 88. JOEL LANCE.
 89. W. J. BARNETT.

1859.

90. JONATHAN SIMPSON.
 91. MARY J. WHITE.
 92. GEORGE WINTERSTEEN.
 93. ROBERT MCCURLEY.
 94. J. H. DEXTER.
 95. JOHN H. JONES.
 96. HENRY SMITH.
 97. MARGARET NEVINS.
 98. HANNAH HARRIS.
 99. ELIZA M. MCCREADY.
 100. MILLER H. BROWN.
 101. WILLIAM McLAUGHLIN.
 102. ANNA KEMMERER.

1860.

103. MARY C. WATSON.
 104. JAMES POWELL.
 105. ANNA DITHMAR.
 106. MARTHA POLLOCK.
 107. MAHLON KEMMERER.
 108. MARGARET J. HENRY.
 109. ROBERT McLAUGHLIN.

1861.

110. W. D. ZEHNER.
 111. J. WILSON DEWITT.
 112. MARGARET LEES.
 113. JOHN R. HARRIS.

1862.

114. WALTER LEISENRING.
 115. ELIZABETH BOYLE.
 116. MARY LIGHTCAP.

1863.

117. JAMES McCREADY.
 118. CATHARINE PHILLIPS.
 119. MARY A. DUNN.
 120. ELIZABETH WINTERSTEEN.
 121. JOHN McCREADY.
 122. ELIZABETH LONG.
 123. THOMAS McLAUGHLIN.

1866.

124. WINFIELD LANCE.
 125. MARY J. ZEHNER.
 126. ISABELLA SIMPSON.
 127. ROBERT LYNN.
 128. PETER MILLER.
 129. SUSAN P. HART.
 130. ANABELLA McMICHAEL.
 131. JANE McMICHAEL.

132. JOHN H. KLINE.
 133. ROBERT McCREADY.
 134. MARTHA LEES.
 135. BENJAMIN MURPHY.
 136. ELLEN JOHNSON.
 137. NANCY ALLEN.
 138. A. B. WATSON.
 139. JOHN WINTERSTEEN.

1867.

140. JOHN B. KOLB.
 141. MARTIN CRAWFORD.
 142. JAMES GRADY.

1868.

143. ADOLPH NEUMILLER.
 144. MARY N. RIPPLE.
 145. JOHN C. RUTTER.
 146. JOHN WATT.

1869.

147. THOMAS JONES.

1870.

148. THOMAS McCREADY.

1871.

149. ELIZABETH McMICHAEL.
 150. MARGARET STERRITT.
 151. MARGARET BOYD.

1872.

152. WILLIAM SMYRL.
 153. MARY A. McLAUGHLIN.
 154. THOMAS LYNN.
 155. MARY GRACE JONES.
 156. MARY HOAG.
 157. JOHN F. BYNON.
 158. JANE McCREADY.

1873.

159. JANE CRAWFORD.
 160. HANNAH POLLOCK.
 161. ELIZABETH ALLEN.
 162. SARAH LYNN.
 163. MARY A. ROSS.
 164. MIRIAM BYRON.
 165. MARGARET ALLEN.
 166. ROBERT ROSS.
 167. WILLIAM BOYD.

1874.

168. MARY H. McCREADY.
 169. SARAH DALE.
 170. SALLIE WALTON.
 171. WILSON CRAWFORD.
 172. JOHN LEES.
 173. JOHN POLLOCK.

1875.

174. SUSAN MILLER.
 175. MARY A. SMYRL.
 176. SAMUEL SMYRL.
 177. WILLIAM HOAG.
 178. MARY HENRY.
 179. HENRY O'NEILL.
 180. ELIZABETH HENRY.

1876.

181. JAMES BALLANTINE.
 182. ESTHER HOAG.
 183. WILLIAM McMICHAEL.
 184. MARGARET O'NEILL.

1878.

185. MARAGRET A. HENRY.

1879.

186. J. W. ABBOTT.
 187. JOSEPH FORREST.
 188. BENJAMIN ROSS.
 189. THOMAS POLLOCK.
 190. REV. J. H. DOREMUS.
 191. BENJAMIN WALKER.
 192. MARGARET ROSS.
 193. MARGARET NEVINS.
 194. MARY J. McLAUGHLIN.

1880.

195. JAMES T. SMITH.
 196. KATE ABBOTT.
 197. ANDREW O. CROWE.

1881.

198. KATE McQUAID.
 199. ROBERT McMICHAEL.
 200. JOHN McMICHAEL.
 201. JOHN BOGLE.
 202. MRS. W. Houser.

1882.

203. MARY ABBOTT.

1884.

204. MARTHA D. ROSS.
 205. ISABELLE HENRY.
 206. JENNIE BOYD.
 207. CLARA Houser.

1885.

208. SAMUEL NEVINS, JR.
 209. JENNIE ROSS.
 210. SARAH SMYRL.
 211. MARY A. R. NEVINS.

1887.

212. STEPHEN HARRIS.
213. MATTIE HOAG.

1888.

214. JESSIE NEIGH.

1889.

215. ISABELLE CLARK.
216. MRS. T. McCREADY.

1890.

217. ROBERT McELHENNY.
218. ANNIE STEWART.

1891.

219. W. B. CROWE.

1892.

220. REV. JAMES ROBINSON.
221. ALEXANDER MCKAY.

1893.

222. JOSEPH JONES.
223. MARGARET CLARK.
224. JOSEPH GORMLEY.
225. JOSEPHINE SIMPSON.

1895.

226. MARTHA HENRY.

1896.

227. MARGARET WILSON.
228. C. W. CORBIN.

1897.

229. ANNIE B. McCREADY.
230. CORA BOGLE.
231. JANE A. KLINE.
232. REBECCA JOHNSON.

1898.

233. JOSEPH NEVINS.
234. MRS. JAMES DAVIS.
235. REV. JOHN CAMPBELL.

1899.

236. MRS. JOHN CAMPBELL.

1900.

237. J. W. SCHNEIDER.
238. NETTIE ROSS.

1901.

239. FLORENCE HENRY.
240. ANNA M. BACON.
241. HARRY LESLIE.

1902.

242. OTTO A. KRUEGER.
243. WILLIAM LESLIE.

1903.

244. ISABELLE M. HOAG.

1904.

245. WILLIAM R. McCREADY.

1905.

246. NANCY SCHNEIDER.

251. ESTHER CRAWFORD.

252. MRS. W. N. HENRY.

1906.

247. SUSANNA C. MCCREADY.
248. JAMES F. FORREST.

1908.

253. MARY FORREST.
254. REV. H. I. NICHOLAS.

1907.

249. MARY B. CLARK.
250. LUCY MORRISON.

1909.

255. MARTHA WALKER.
256. ANTON SCHNEIDER.

JAMESTOWN.

In the Sabbath-school records we find that "on November 9th, 1851, Sabbath school organized at the new school house near Tunnel No. 6 last Sabbath at one-half past ten o'clock. Andrew Weir was chosen Superintendent, with Samuel Nevins Assistant, who took charge of the school when Andrew Weir left for Plymouth. The furniture being of the rudest kind, and the necessity of a desk and book closet being evident, W. W. Ratcliffe furnished the lumber while Samuel Nevins built the necessary articles."

In 1862 the school was closed and was not opened again until 1867, when W. H. Howells was chosen Superintendent. He was succeeded by J. B. Kolb, who at this time was preparing for his journey to Brazil as a missionary and J. W. Abbott was appointed to fill the vacancy. In 1883 J. W. Abbott resigned and John McMichael was appointed to the office with John Pollock Assistant.

The school was steadily increasing in number and the work of the Lord was carried on in this little school with great enthusiasm.

On account of the removal of the Superintendent and Assistant, Andrew Crowe was appointed to the office, with William Forgay Assistant. Owing to the ill-health of the Superintendent he was forced to resign his position, which was taken up by his brother, William B. Crowe, with William Derby Assistant.

Upon the resignation of these two officers their positions were filled by W. L. Gibson and John Earley, Jr., respectively, who held these positions until 1902, when the incoming foreigners, with their different modes of living, forced the English-speaking inhabitants of this locality to seek more fitting places of abode for themselves. This, of course, lessened the attendance in the Sabbath school, and it was decided to close it, much to the regret of the remaining members.

The number of Presbyterians having steadily increased in Lansford, they decided to build a church, and the greater number of scholars united with this church, and we know they are still following the work of the Master.

We have been able to procure the names of only some of the teachers of this school. They are as follows:—

MRS. W. W. RATCLIFFE.	MARY A. DOWNS.
ARTHUR MCQUAID.	MARY J. McLAUGHLIN.
ROBERT McMICHAEL.	JENNIE REEVES.
MRS. ROBERT CRAWFORD.	ANNIE STUART.
REV. J. H. DOREMUS.	LINDA EARLEY.
REV. J. ROBINSON.	JOHN EARLEY, SR.
REV. J. CAMPBELL.	JOHN GIBSON.
MRS. J. CAMPBELL.	WILLIAM GIBSON.
CORA DOWNS.	WILSON CRAWFORD.
BENNIE CROWE.	JOHN EARLEY, JR.
ANDREW CROWE.	

ASHTON.

During the time of Mr. Patterson's earliest visits to Summit Hill he journeyed to Ashton (now Lansford), where there lived quite a few families of the Presbyterian faith, and he organized a Sabbath school for their instruction. The meetings were held in the school house, and, during the absence of their leader, Mr. Patterson, the services were conducted by members from the Mauch Chunk and Summit Hill churches.

The first regularly-recorded meeting was held in 1859, and for a number of years an account is given of every Sabbath Session.

The following is the list of teachers we find recorded in the records:—

1859.

W. B. CORTRIGHT.

H. H. McCONNELL.

AARON MOSER.

SARAH CHRISTMAN.

MARY J. CAMPSIE.

JOSEPHINE VAN HORN.

1861.

MRS. J. E. VAN HORN.

ANNA KEMMERER.

JOHN MURRAY.

1860.

MARY J. ALLEN.

THOMAS DOWNS.

HENRY HOLMES.

JOHN H. JONES.

W. H. LANCE.

WILLIAM HENRY.

WALTER LEISENRING.

1863.

ISAAC ALLEN.

JOSEPH DOWNS.

CHARLES ALLEN.

AMANDA HEINEY.

MARY J. PATTERSON.



James McBreedy

Superintendent, 1878 —

SEVENTY-FIFTH ANNIVERSARY OF SUMMIT HILL SABBATH SCHOOL.

By James McCready, Superintendent.

OCTOBER 9TH, 1910.

The question is often asked, "Is life worth living?" If at this moment I should ask you for an answer to this question, assembled as we are, in the temple of the living God, with a history of seventy-five years of Sabbath-school life unfolded to our view, and the memory of sainted loved ones looming up before us, as we recall the beauty of their lives and the faithfulness of their service, I know your answer would be, "Yea, verily."

The environments of early life have somewhat to do with the formation of character, and conditions frequently are of such a nature that it requires more than the feeble efforts of man to do the things that he would, but the man who at the knee of his sainted mother has been taught that the chief end of man is to glorify God and enjoy Him forever, and who seeks to glorify that God by putting forth every effort possible for the uplifting of humanity, knows no obstacles that cannot be overcome, and the sacrifices he may make only intensifies the joy and happiness that comes to him when the shadows lengthen and he can appropriate to

himself the commendation of the Master, " She hath done what she could."

This Sabbath school was born under conditions which tried the faith of the saints. Seventy-five years ago this place was a veritable wilderness. Located on the mountain top over 1600 feet above the tide of the restless sea. Fanned by the cool breezes of heaven's pure air in Summer, and swept by the fierce gales and storms of Winter, yet the voice of the living God was heard above the elements by the sons of the martyrs from across the sea, and they planted the cross of Christ upon this hilltop, that coming generations might drink deeply from the wells of salvation.

As a matter of course I can tell you nothing about the early history of this Sabbath school from personal recollection, but I remember very well my entry into the school on February 21st, 1858. This event is impressed upon me because the Superintendent presented me with a small book entitled "Pictorial First Book," published by the Presbyterian Board of Publication, 265 Chestnut Street, Philadelphia. I still have this book in good condition, and prize it exceedingly, because of this inscription on the title page, in the Superintendent's writing, "Presented to James McCready by Nathan Patterson, Supt. of the Presbyterian Sabh. School Summit Hill, Carbon County, Pa. 2 Mo. 21, 1858." At this date the school was laboring under difficulties that would now seem intolerable. Some of you will remember the appearance of the old Church, with the high steps in front and the double row of small windows, giving it the appearance

of a manufacturing establishment of some kind. The wood-work outside had never been painted, and was built upon a stone foundation about seven feet high.

These foundation walls were built of rough stone, more for safety than beauty, and within them the Sabbath school held its services. The walls inside were plastered against the stone without the use of lath, so that in wet weather the walls were always damp to such an extent that it ran down the sides in small streams.

The seats were long benches of a single plank about a foot wide and of various lengths to fit into available space. The room was partially heated by a large stove with a sheet-iron top. This stove was encased in a large sheet-iron drum about six feet in diameter, which diverted some of the heat to the room above. There was nothing attractive about the room with its low ceiling, dingy looking walls and rough hard benches, yet to many a wayfarer it was the very gate of heaven.

Let me digress a moment at this point and call to remembrance the Session of the Church as constituted at this period, viz.: Rev. John White, Pastor; Jonathan Simpson, Andrew Weir and Dixon Lewers, Elders. I can but faintly remember Dixon Lewers, as he left town in 1859.

This Church will perhaps never know, on this side of the Jordan, how much we are indebted to the life and services of this particular Session.

Andrew Weir was a typical Scotch Presbyterian Elder, stern and uncompromising in all affairs pertaining to the

Kingdom. He held his office and the things pertaining thereto as a sacred heritage. His delight was in the law of the Lord, and his chief joy was in the sanctuary of his God. He never hesitated to rebuke what he considered to be wrong, and his dearest friends were no exception to his reproof. I remember going with my mother to see his family at their residence in Jamestown one Sabbath afternoon, and I shall never forget the greeting he gave us, which was this, "I am very glad to see you, but I want no more visiting on the Lord's day."

Elder Simpson was the direct opposite of Elder Weir in many respects. He was quiet and unassuming, patient and submissive under physical suffering, sympathetic and kind upon all occasions. He was one of those approachable men to whom the smallest child would not hesitate to confide in, because they could see in his countenance the expression of love and tenderness.

Rev. John White was a man of profound knowledge and scholarly attainments. He was a graduate of the University of Glasgow, Scotland, and as a matter of course was rooted and grounded in the faith of John Knox. He consecrated his life, soul and body to the service of his Master. Upon a certain occasion I ventured to ask him if a college professorship had ever appealed to him, his reply was, "Woe unto me if I preach not the Gospel of Christ." He was pastor about seventeen years, when he resigned on account of the infirmities of age. That he took with him into his retirement the peace that passeth knowledge was fully made

known to me in the last interview I had with him in his home in Tamaqua. When I called he was sitting alone in the room set apart for his use, busy compiling an easy book for beginners in Latin. As I was about to leave I said to him, "Do you not get tired and lonesome sitting here the greater part of the time." He replied, "Yes, tired sometimes, but never alone, because I draw that chair close beside me, I fold my arms, close my eyes, and the living God comes to me, sits in that chair, and I can feel the touch of His presence." He never knew that I went from that room with fear and trembling, for he had shown me a life in daily touch with the Almighty; and at that moment I could not understand, but in the interim of years his abiding faith and loving trust as declared to me that day, has often been an inspiration in the midst of the storm and stress of every day duties, for is it not a fact, that at times we catch the inspiration of the poet, and from our heart of hearts sing,

"One sweet hour alone with Jesus,
Where no eye but His can see,
When my soul to Him is lifted,
What a calm it brings to me!

"One sweet hour alone with Jesus,
When He bids my weary heart,
Come awhile and rest beside Him,
From the cares of earth apart.

"One sweet hour alone with Jesus,
When I climb the mountain's height
And behold as in a vision
Yonder world of pure delight."

It is unfortunate that no recorded data was kept of the Sabbath school during the early years of its history, but from reliable information we learn that in the year 1835, Robert Henry, assisted by Mrs. Alexander McLean met in the sitting room of one of the boarding houses for the study of the Word of God. For three years following there appears to have been no regularly appointed Superintendent, owing no doubt to the absence of any Church organization, but in the Spring of 1838 James Edgar was appointed, and succeeded by Joshua E. Barnes, August, 1844; Nathan Patterson, February, 1845; James McCready, January, 1878.

At the time of my entrance into the school, February, 1858, Nathan Patterson was Superintendent. He was the pioneer of Sabbath-school work in this region, having organized at various times five schools. He was eminently successful against adverse conditions and circumstances, because he was completely consecrated to the work. As we look back over the years past and gone, and recall his method of conducting the school, we see clearly and distinctly that successful Sabbath-school work must have for its basis the teaching of the Word of God. In those days the sole equipment of the school was the Bible, the Shorter Catechism, and for the younger children the Youth's Catechism. Some of you will remember how thoroughly we were drilled in the catechism, and at nearly every session some class was required to answer the questions in open school, the Superintendent himself asking the questions.

Mr. Patterson placed great stress upon the necessity of memorizing the Shorter Catechism, but never to supplant the sacred page. In 1860 he inaugurated a system of memorizing the Word of God, and offered a Bible as a prize to the scholar who would be present every Sabbath in the year and recite to his teacher the greatest number of verses from the Bible. This you can readily see incited a spirited rivalry to acquire the prize. As the months rolled on the interest increased as it became evident that two of the contestants had outdistanced all others.

On the first Sabbath in the year 1861, the result was made known at a special meeting. Amidst an almost breathless silence Mr. Patterson announced that Miss Martha Lees, having been present each Sabbath in the year and having recited over 5000 verses was entitled to the prize. The other contestant did the best he could, but fell by the way-side, having memorized about 4900 verses from the Scriptures. This system was kept up for a number of years, excepting that the number of verses to be memorized on any Sabbath was limited to twenty-five.

Mr. Patterson was not an orator, so-called, but he was a thorough organizer, and devised means and methods by which he kept the school in a healthy and prosperous condition. He kept in personal touch with each scholar by keeping a book of attendance for his own use, going to each class every Sabbath and calling out the name of each pupil. By this method he became acquainted with them personally.

He was not forgetful of the pleasures of youth and arranged at intervals picnics and parades that were most enjoyable. I copy from his record a description of one of these occasions, which was intended for a Fourth of July celebration, but was observed on the third (Saturday):—

Sab. 7 Mo. 4, 1858. Cloudy and warm.

Read 48 Psalm. Hymn and Prayer by Jonathan Simpson.

Present.	Teachers.	Scholars.
Male.....	8	49
Female.....	7	43

Yesterday, the 3d inst., a celebration was held by the Sab. Schools of this place at the Town Hall, the day was pleasant and passed off very satisfactory without disturbance or accident to mar the pleasure of it. Rev. John White made an appropriate and excellent address.

James McLean was Chief Marshal of the day, assisted by Messrs. Lewers, Long, McMurtrie and Sisty. Refreshments were served. Estimated 1000 persons were at the gathering. The order of procession was as follows:—

- 1st. Summit Hill Brass Band, headed by Mr. John Jones.
2. Presbr. S. School of Summit Hill, N. Patterson, Supt.
3. Welsh Baptist S. School of Summit Hill, Jos, Powell, Supt.
4. Welsh Congregational S. School of Ashton, Mr. Evans, Supt.

5. Presbn. S. School of Jamestown, Sam'l Nevins, Supt.
6. Episcopal S. School of Summit Hill, Mr. Ibbitson, Supt.
7. Presbn. S. School of Ashton, W. Leisenring, Supt.

The school continued to increase in numbers so that it became necessary to do something to enlarge the place of worship, and in 1871 the old Church building was remodeled, giving the school a much larger room and fitting it up with modern seats and equipment.

In September, 1876, Nathan Patterson resigned on account of the infirmities of advancing years, thus ending a continuous service of about thirty-one years. A service remembered by the survivors of that period with the most tender recollections.

Personally I knew Nathan Patterson not only as a Superintendent of the Sabbath school, but as a man who tried to reflect in his life and character a degree of perfection worthy of imitation. The first nine years of my married life (until the time of his death) was spent under his roof; thus morning, noon and night I came in daily contact with him, and observed in him the noblest qualities of human life, as he often disclosed to me the desires and expectations of his life as he did to none else.

I succeeded him as Superintendent January 5th, 1878 (no appointment in the interim between September, 1876, and January, 1878, the congregation being without a pastor a portion of that time). I was particularly fortunate in having the advice and counsel of Mr. Patterson during the first

four years of my term of office, and any special uplift in the School during that period was due entirely to his inspiration.

The Fiftieth Anniversary of the Sabbath school was observed in 1885. Rev. J. H. Doremus, Pastor, presiding. John McMichael, Superintendent of the Jamestown school delivered an excellent address; the singing was led by Andrew Crowe. Jamestown School at that time had a membership of 125, and this school had present at the anniversary 270 members.

In 1895 the old Church building was torn down and replaced by the present brick structure, giving us a large and beautiful Sabbath-school room.

In 1905 the Bible class of Elder Joseph Jones presented the school with a beautiful Memorial Tablet recording the names of the officers and teachers who had passed away in the activities of Sabbath-school work. I attach herewith a copy of the order of service on that occasion as it appeared in pamphlet form:—

1839

PROGRAM

1905

OF THE

DEDICATION OF THE SABBATH SCHOOL
MEMORIAL TABLET.

SABBATH 2.30 P. M., MARCH 19TH, 1905, AT

THE FIRST PRESBYTERIAN CHURCH (H. I. NICHOLAS, MINISTER)

SUMMIT HILL, PENNA.

ORDER OF EXERCISES.

4. Memorial Hymn: "My Jesus, as Thou Wilt" Joseph Forrest

My Jesus! as thou wilt!
 Oh, may thy will be mine;
Into thy hand of love
I would my all resign;
Through sorrow or through joy
 Conduct me as thine own,
And help me still to say,
 My Lord, thy will be done.

My Jesus! as thou wilt!
 Though seen through many a tear,
Let not my star of hope
 Grow dim or disappear.
Since thou on earth hast wept
 And sorrowed oft alone,
If I must weep with thee,
 My Lord, thy will be done.

5. Acceptance and Memorial address S. S. Supt. James McCready

6. Memorial Hymn: "Lead Kindly Light" Joseph Nevins

Lead, kindly Light! amid the encircling
 gloom,
 Lead thou me on;
The night is dark, and I am far from home;
 Lead thou me on;
Keep thou my feet; I do not ask to see
The distant scene; one step enough for
 me.

I was not ever thus, nor prayed that thou
 Shouldst lead me on;
I loved to choose and see my path; but
 now
 Lead thou me on;
I loved the garish day, and, spite of fears,
Pride ruled my will. Remember not past
 years.

7. Address Rev. G. G. Kunkle, Pastor Lutheran Church

8. Memorial Hymn, "Come Unto Me When Shadows Darkly Gather" Joseph Forrest

Come unto me when shadows darkly
 gather,
When the sad heart is weary and dis-
 tressed,
Seeking for comfort from your heavenly
 Father;
Come unto me, and I will give you rest.

Ye who have mourned when the spring
 flowers were taken.
When the ripe fruit fell richly to the
 ground,
When the loved slept, in brighter homes
 to waken,
Where their pale brows with spirit-
 wreaths are crowned.

There, like an Eden blossoming in gladness,
 Bloom the fair flowers the earth too rudely pressed;
Come unto me, all ye who droop in sadness,
 Come unto me, and I will give you rest.

9. Announcements and offerings. Memorial Sermon and Memorial
Hymns at 7 P. M. Please bring this with you.

10. Memorial Hymn: "In the Morning"

Joseph Ross

We are pilgrims looking home,
 Sad and weary oft we roam,
 But we know' twill all be well in the morn-
 ing;
 When, our anchor firmly cast,
 Ev'ry stormy wave is past,
 And we gather safe at last in the morning,

O these tender broken ties,
 How they dim our aching eyes,
 But like jewels they will shine in the
 morning;
 When our victor palms we bear,
 And our robes immortal wear,
 We shall know each other there, in the
 morning.

CHORUS

When we all meet again in the morning,
 On the sweet blooming hills in the morning;
 Nevermore to say good night
 In that sunny region bright,
 When we hail the blessed light of the morning.

11. Address

Rev. Calvin P. Wehr, Pastor Reformed Church

12. Memorial Hymn: "Take Time to be Holy"

Esther Hoag

Take time to be holy,
 Speak oft with thy Lord;
 Abide in Him always,
 And feed on His Word;
 Make friends of God's children,
 Help those who are weak,
 Forgetting in nothing
 His blessing to seek.

Take time to be holy,
 Let Him be thy Guide,
 And run not before Him,
 Whatever betide;
 In joy or in sorrow,
 Still follow thy Lord,
 And, looking to Jesus,
 Still trust in His Word.

13. Memorial Prayer

Supt. McCready

14. Memorial Hymn: "What a Friend we have in Jesus" John Lees

What a Friend we have in Jesus,
 All our sins and griefs to bear!
 What a privilege to carry
 Ev'rything to God in prayer!
 O what peace we often forfeit,
 O what needless pain we bear,
 All because we do not carry
 Ev'rything to God in prayer!

Have we trials and temptations?
 Is there trouble anywhere?
 We should never be discouraged,
 Take it to the Lord in prayer.
 Can we find a friend so faithful
 Who will all our sorrows share?
 Jesus knows our every weakness,
 Take it to the Lord in prayer.

15. Prayer: "Our Father"

Congregation

16. Memorial Hymn: "Jesus Lover of My Soul" Joseph Nevins, Jr.

Jesus, lover of my soul!
 Let me to thy bosom fly
 While the billows near me roll,
 While the tempest still is high;
 Hide me, O my Saviour, hide,
 Till the storm of life is past;
 Safe into the haven guide,
 Oh, receive my soul at last.

Other refuge have I none;
 Hangs my helpless soul on thee;
 Leave, ah! leave me not alone,
 Still support and comfort me;
 All my trust on thee is stayed,
 All my help from thee I bring;
 Cover my defenceless head
 With the shadow of thy wing.

17. Doxology

Congregation

18. Memorial Hymn: "My Sails are Spread"

Elizabeth Henry McMichael

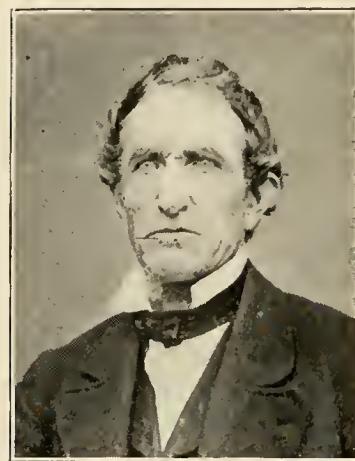
My sails are spread to meet the gale,
 O glory, hallelujah!
 My trusty pilot will not fail,
 O glory, hallelujah!

Farewell, farewell to every care,
 O glory, hallelujah!
 My home, my home, I'll soon be there
 O glory, hallelujah!

CHORUS

I hear his voice in sweet command
 While at the helm I see him stand;
 I soon shall reach my fatherland,
 O glory, hallelujah!

19. Benediction



Nathan Patterson,
Superintendent 1845-1876.

MEMORIAL TABLET

OFFICERS.

NATHAN PATTERSON.....Superintendent 1845-1876
JOSEPH ROSS.....Assistant Secretary

TEACHERS.

Joseph Nevins,
Robert McMichael,
Joseph Nevins, Jr.,
John Lees,

Joseph Forrest,
Elizabeth Henry McMichael,
Esther Hoag,
Isabelle Clark.

Presented by Elder Joseph Jones'
Bible Class.

Since the placing of the tablet upon the walls of the Sabbath-school room, one name has been added to the list of teachers, and, singular to relate, it is the name of the beloved teacher of the class which presented the memorial tablet—Elder Joseph Jones. As I look at that tablet two emotions take possession of me; one of sadness as I bring back the days when I stood at the open grave of each one of those recorded there, and looked into the tomb as they were tenderly laid away; one of joy, that I was permitted to know them intimately, as we labored together in the Master's service, without a single cloud to mar the sweet counsel that we enjoyed so much, as we assembled from Sabbath to Sabbath in the Lord's vineyard. For those teachers, who, in addition to Sabbath-school work, sang with me the songs of the sanc-

tuary in the Church choir, I still have the most tender recollections. After the lapse of many years I can still hear the tones of Elizabeth Henry McMichael, the sweetest alto that ever voiced the hallelujahs of praise within the walls of the old Church. Some years later Esther Hoag passed away, another addition to the choir celestial.

When I accepted the office of Superintendent, I had no idea that thirty-two years afterward would still see me in service. These years I would not obliterate if I could; some disappointments, and a few trials of course, but these have been far outnumbered by the sweet remembrance of by-gone years, and the hallowed memories of those we have loved and lost awhile. This long tenure of office has been made possible by the loyal service of the teachers who have held up my hands in every emergency that confronted us. My every wish was cheerfully complied with and executed with a willingness sometimes surpassing my fondest expectations. I am beginning to feel lonesome at times as I recount the changes that have taken place, and am able to see only two or three survivors of those early days. Yet it is a joy to know that they have entered upon their reward, and to us who remain may it be given to know that our supreme joy consisteth not in material blessings but in an overflowing heart, filled with the consciousness of having performed every duty in life in accordance with the gospel of peace.



Present Church Building, Erected 1895.

SOCIAL EVENING.

TUESDAY, OCTOBER 11, 1910.

Greetings were brought by Rev. William J. Mewhinney, Moderator of Lehigh Presbytery, who presided.

Rev. James Robinson, pastor of the Church from 1893 to 1897, in usual felicitous manner brought the greetings of himself and his charge at Bethlehem.

Rev. Irwin P. McCurdy, L.L.D., pastor of the Lansford Presbyterian Church, a child of this Church, gave an interesting address, bringing fraternal greetings personally and from the members of his flock. He closed his address with the rendition of an original poem of greetings and well wishes.

Rev. John F. Nicholas, D.D., a brother of the pastor, was prevented from being present.

The local clergy were represented by the Rev. Charles F. Freeman, of the Reformed Church, and Rev. Frank Mack, of the Methodist Church. At the anniversary banquet and social hour, which followed, these gentlemen gave most felicitous and complimentary greetings.

Elder Charles Stewart, of the Lansford Presbyterian Church, also made an interesting address. At the banquet Rev. James Robinson presided.

As members of the Presbyterial Committee the following addresses were made:—

The Rev. James Cattanach, pastor of the First Presbyterian Church of Mauch Chunk, whose history is closely connected with this Church, spoke as follows:—

I bring you the greetings of the Presbytery of Lehigh on this joyous anniversary occasion. I also bear you the affectionate good wishes of my own congregation, which is so closely related to your own. You are a child of the First Presbyterian Church of Mauch Chunk, and naturally we are interested in your welfare, present and future. You have back of you a splendid history; a history full of inspiration for the men and women of the present, and of the future of this Church. You are to be congratulated upon what has been accomplished during the past seventy-five years. I trust the past may be prophetic of greater things yet to come.

If I have any special message for you at this time, it would be to remind the children, of whom there are so many present, that the future well-being of this Church is in their safe-keeping. They are to be the men and women of the future, who shall conduct the affairs of this Church. From among them are to come the future officers of the Church and Sabbath school. I would remind them that they are now members of the Church, and that they owe it to their Church and pastor to cultivate a spirit of loyalty to both. They belong to a great historic Church—a Church with a great history—and they should be glad because of that fact.

That the blessing of Almighty God may rest upon pastor and people, and that your labors may be crowned with abundant success is my earnest prayer.

The Rev. T. C. Sterling, pastor of the East Mauch Chunk Church, a grand-daughter of this Church, brought greetings as follows:—

As I bring to you the greetings of the Presbytery of Lehigh, permit me to add that I also convey the greetings of my beloved flock, the Memorial Presbyterian Church, East Mauch Chunk, and can assure you that we congratulate you on this most laudable, praiseworthy occasion. You have been as travelers, ascending a large mountain, which consists of seventy-five long steps, but now, as you stand on the summit, you can retrospectively, like Moses, look back and look upon early struggles that betimes seemed to spell defeat, but with your courageous leaders that have stood around you breathing into you their consecrated walk and life, you have marched onward and forward until you stand with the laurels of a diamond. As you scrutinize this diamond, you consider its worth, but as your eyes become prospective you perceive a crown "which the righteous judge shall give to all on that day" when He removes us all from the battle to the rest that awaits the faithful warrior that "is faithful unto death, for he shall receive the crown of life." While great achievements resulting in progress and abounding with the cry of victory have been yours, still from this mountain we perceive other fields that are beckoning, glowing with opportunities, and as you have now passed from the nursery into the ranks of the experienced soldier, knowing that "it is not by might, nor yet by power, but by my Spirit" that success will come, therefore, "let us in the name of our God

set up His banner," and thus convey that consecrated spirit of our noble leaders, our spirit-filled fathers, to the generations that are surely coming forward. I am reminded of a three-fold prescription that makes every Sabbath school a mighty working force. First, praise your Pastor, your Superintendent, your teachers and your school. Second, pray for your Pastor, your Superintendent, your teachers and your school, and thirdly, always pay your tithes, that God's blessing will be advanced. To do this effective work, a teacher one Sabbath said to her class that they were to remember that each scholar was an engine and no engine was performing its function unless it was pulling cars behind it. Thus, see how many cars we can bring into this school by next Sabbath. As the next Sabbath arrived and, as the school was about to begin service, the door opened and up the center part of school came a boy puffing and puffing, and as he reached the side of teacher she said, "Please keep quiet." "Oh," he said, "I am an engine and I am pulling my six cars into the station, and here they are—the first boy is Monday car, second Tuesday car, third Wednesday car, fourth Thursday car, fifth Friday car and sixth Saturday car." Thus, by seizing the opportunity to do good unto all, we shall bring in the sheaves that will become the diamonds, which shall result in our leader, the greatest Teacher, which is the Christ, commanding you with these most hearty words: "Well done, good and faithful servants, enter into the joy of thy Lord."

The Rev. G. Archibald Humphries, pastor of the First Presbyterian Church of Tamaqua, a sister Church, spoke as follows:—

MY DEAR CHRISTIAN FRIENDS AND NEIGHBORS:—While I respond with alacrity to the command of Presbytery to come here and help convey her greetings and congratulations, I wish to speak more fully in behalf of my own congregation. We are sisters, not in the common acceptance of the term, but in a very vital sense. The old saint, who used to climb this hill from Mauch Chunk to declare to your fathers the “counsels of God,” traveled over the mountains to Tamaqua, that there also might be delivered the “Bread of Life.” We are offspring of the same parent. And in-as-much as these two churches have had many things in common, in the line of hardship as well as prosperity, I think we at Tamaqua are in a very logical position to intelligently express our congratulations on this your seventy-fifth birthday. This we do from the depths of our heart. May your shadow, like that of your pastor, never grow less. May the glory of the latter house far exceed that of the former. May the richest blessings from the Father’s hand fall lavishly upon you.

I feel, however, that on this anniversary we have not only come to praise Cæsar; but also to bury him. If this week of glorious services is to mean nothing more than the sentimentalizing of the past, and the exchange of reminiscence, then to all practical purposes it is mere sounding brass and tinkling cymbals. If all that it means to you is to sit with folded arms on the seventy-fifth mile stone of your existence

and calmly contemplate what has been done, with no thought of what must be done, then, notwithstanding all the glory of this week, it is a failure. Our Lord does not yet stand in the market place of the world at the close of the day. The night, when no man can work, is not yet here. We are in the midst of the noon-day labors in the Lord's harvest field; we must, therefore, be about our Father's business. My friends, this is a ten-talent Church. The noble achievements of the fathers have produced this magnificent inheritance and placed it in your keeping. See to it that you gain ten other talents also. Like Zion of old, you are built upon a hill. See to it that clouds of a diminished faith, nor the weeds of slothfulness diminish the clear rays of your Christian fervor and service.

The hope of America is not in the great centres of industrial and economic activity, but it is in the smaller ones. Wall Street and banking institutions do not produce prosperity, they only feed upon it. The wealth comes from those sections where men dig the treasure out of the mountains, or gather it out of the fields. This is also true of the maintenance of a high moral standard. The great moral upheaval which is turning topsy turvy the course of conduct of this nation did not spring up in the city, but in the country, down in the broad valleys and up near heaven, on the mountain top. The call for purity in politics and honesty in business springs not in the deep canyons of the city streets, but out in the open, in the pure air of God's untrammelled presence. It is for this Church and the thousands like it,

all over this country, to keep the flame of morality brightly burning.

So, also, in a theological sense, it is given to us to be the balance wheel of theological thought. In the great work of sifting out the chaff from un-essentials in religion, it is the strong in an unsophisticated faith, that can see most clearly the difference between the verities of God and the sophistries of men. It is the country congregation that does not demand fads and fancies in preaching. The peculiar duty of the church in the small community, to-day, is to keep the faith once for all delivered to the saints. A personal God, salvation in Christ, not in evolution, and the blessed hope of the future life, these have been given to us to hold inviolate, as a sacred trust for the generations to come.

Herein, then, lies the sphere of your usefulness and progressiveness. In thus keeping alive the old altar fires of truth eternal, you will find your true mission. Let your past achievements produce neither lethargy, nor arrogance. Be alive; but be alive in Christ. Keep close to the common people, for the testimony of history is to the effect that, the *hoi polloi* of one generation is the aristocracy of the next.

“The parish priest of Austerlitz,
Climbed into the high church steeple,
That he might be near God,
And thus, hand His Word down to the people.

“In sermon script, he daily wrote,
What he thought was sent from heaven,
And he threw this down on the People’s heads
Two times one day in seven.

"In His wrath God said,
'Come down and die.'
And he cried out from the steeple,
'Where art Thou, Lord?' and the Lord replied,
'Down here among my people.'"

May you, my beloved, be filled with all grace and strength and wisdom necessary for every good work. Keep your face turned toward the east. May the warm rays from the Sun of Righteousness ripen the green fruit of the past into the rich mellow gold of a glorious harvest.

